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literature prior to 100 A.D., with a history of the word thereafter. There are 98 of these, from which 20 can be eliminated as probably not originating with Paul. Of the remaining 78, some appear to have been coined in an enumeration of virtues or vices or requirements of some sort; some represent thoughts doctrinally or emotionally characteristic of Paul, or have a sense distinctively Christian; a good many are compounds, of which part are formed in accordance with classic usage, part after the redundant manner of the post-classical Greek; and some are unclassifiable. Mr. Adams does not undertake to say how large a proportion of these 78 words which Paul *might* have formed, actually originated with him—to do so would be but to make a conjecture; however, he regards Paul as the originator of most (perhaps all) of them, especially of words of ethical import, holding that Paul must have done much to mold the Greek language to the needs of Christianity.

The relation of the four groups of Paul's epistles to each other, as regards vocabulary, is indicated as follows: Groups 1 (1 and 2 Thess.) and 2 (Gal. 1 and 2 Cor., Rom.) have over 70 per cent. of the total amounts of words, but only about 55 per cent. of the new words; whereas group 4 (1 and 2 Tim., Tit.), with less than 12 per cent. of the whole amount, has over 24 per cent. of the new words. In group 4 Paul's employment of new words is over two and a half times as large as in groups 1 and 2, while group 3 is a noticeable intermediary. This peculiarity of the vocabulary of the pastoral epistles Mr. Adams thinks can be explained by two facts: first, the character of the epistles is such as to call for more origination; second, as Paul advanced in experience, he gained increased facility and confidence in the formation of new words.

The work is carefully done, with much labor and precision. It constitutes an acceptable contribution to the study of the language of the New Testament.

C. W. V.

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**The Four Gospels.** Translated from the Syriac of the Sinaitic Palimpsest. By AGNES SMITH LEWIS, M.R.A.S. London and New York: Macmillan & Co., 1894; pp. xxviii. and 239; 8vo. cloth. \$1.90.

This volume has been preceded by two others, viz.: *How the Codex was Found*, by Margaret Dunlop Gibson, and the edition of the Syriac Text by the late Professor Robert L. Bensly, J. Rendel Harris and F. C. Burkitt; with an introduction by Agnes Smith Lewis. The present publication is a most timely one and will prove a great help and stimulus for the proper estimate of the document itself.

It was J. Rendel Harris' discovery of the Syriac Text of the Apology of Aristides, the earliest Apologist and contemporary of Quadratus, that gave the first impulse to Mrs. Lewis. Accompanied by her sister, Mrs. Margaret D. Gibson, she spent a month in the winter of 1892 in this very same convent of St. Catherine on Mount Sinai, which had years ago given us the priceless

Greek manuscript of the Old and New Testament, known as the Codex Sinaiticus. Mrs. Lewis photographed a number of ancient manuscripts, among them a palimpsest of some 358 pages, which was produced for their inspection by the late Hegoumenos and Librarian, Father Galakteon. The upper writing was a very entertaining, and at times racy, account of the lives of women saints, and its date was either a thousand and nine years after Alexander, *i. e.*, 967 A. D., or a thousand nine-ty, *i. e.*, A. D. 778, if the small hole in the vellum occupies the place of the syllable corresponding to the -“ty” in “ninety,” as Rendel Harris suggests.

The writing which lay beneath this, in two columns, also in Estrangelo character but in a much smaller hand, proved to be a copy of the four gospels written not later than the fifth century, of the same type, essentially, as the Curetonian. A second expedition in February 1893 was made by the two sisters, accompanied by Bensly, Burkitt, and Harris. They devoted themselves to the task of collation, each working at the manuscript for so many hours a day, while the rest of the party, so far as not thus employed, set to work on a catalogue of the Syriac and Arabic Library of the monastery. Zahn and others consider our text very nearly akin to the fragments published by Cureton, representing a freer, more popular, but at the same time less slavish translation of the Greek than is found in the Diatessaron of Tatian. They represent two recensions of one and the same text. Both show the same peculiarities, *e. g.*, Luke 23:17 (as in D) after Luke 23:19, reading: “and Pilate was wont to release one prisoner unto them at the feast.” Both contain Luke 23:36-8, etc. The deviations for the greater part are only of a grammatical, lexical, and stylistic nature.

The manuscript is numbered 30 in the Convent Library, and is a complete book so far as the later writing is concerned. Its material is a strong vellum, the outer pages only being disposed to crumble. Here we find in sober fact what happened only metaphorically in the Middle Ages—the word of God completely obscured by the legends of the saints.

It may be interesting to note that Professor Harris has detected beneath the gospel text a still older text, which would make this manuscript a double palimpsest.

Of the titles to the four gospels two only have been deciphered—those of Luke and John, with the colophons to Mark, Luke, and John. At the end of the four gospels is written in red ink: “Here endeth the gospel of the *Mepharreshē*, four books. Glory be to God and to his Christ, and to his Holy Spirit,” etc.

The word *Mepharreshē* is difficult to explain. Mrs. Lewis understands the word as meaning “of the interpreters” or “translators”; although she does not consider the question as settled. Zahn and others interpret it as “separate,” referring to the four separate records of the one gospel in contrast with *Mechalletē*: Gospel of the mixed, *e. g.*, the Diatessaron. Zahn discussing the relation of our Codex to the Diatessaron comes to the conclusion that the

close relationship that can be proven to have existed between the Sinaitic Codex and the Diatessaron shows that the latter was the earliest gospel of the Syriac church and that our manuscript was written at a time when the Diatessaron still exercised an immense influence. Mrs. Lewis, on the other hand, following suggestions by Nestle and Rendel Harris, believes that our manuscript is not a duplicate of the Curetonian, but the very first attempt at rendering the Gospel into Syriac, of which Tatian's Diatessaron and the Curetonian are both revisions.

The most startling variation in our text is found in Math. 1: 16, "Joseph, to whom was betrothed Mary the virgin, begat Jesus, who is called the Christ." Discussion has for months centered on that one verse, and many different opinions had been emitted in leading papers. But it is yet too soon to formulate a positive opinion. The manuscript should once more be examined, the text more studied, and the questions of date, character, whether orthodox or heretical, and its relations to other texts, much more minutely examined.

Mrs. Lewis discusses a number of very interesting various readings, throwing light on some obscure passages. A most remarkable feature is that our text of Mark omits the last twelve verses; that in our Codex they could never have existed. Some of the readings indicate greater antiquity for the Sinai manuscript as compared with the Curetonian. But, on the other hand, there are a few expressions which may point to a later origin, *e.g.*, the persistent use of the title "our Lord" instead of the name of Jesus, etc.

To increase the usefulness of the translation, marginal notes are given to indicate those variations from our English authorized version, which have their equivalents either in the revised version, as substantially representing the testimony of the most ancient Greek manuscripts, in Cureton's MS., or in the Codex Bezae, as the chief representative of the old Latin. At the end of the introduction is given a list of 15 emendations of the Syriac text. The translation itself covers 207 pages. Two appendices, the one of 22 and the other of 9 pages, contain a list of words and phrases in the "Textus Receptus" omitted in this version without a full equivalent, and a list of interpolations.

In conclusion, we cannot but thank Mrs. Lewis for this timely and important gift, which, together with the Syriac text, will be of great help to students of the gospel-problem.

W. M.-A.

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**Social Theology.** By WILLIAM DEWITT HYDE, D.D., President of Bowdoin College. New York: Macmillan & Co., 1895. Pp. viii.+260. \$1.50.

Whatever may be the final outcome of recent exploitations of social phenomena, and however indefinite much sociological thinking may be, it is beyond question that the recognition of a something that is more than the sum of all the individuals of a community—society—is acting as a corrective of previous thinking and is developing a new mold into which today's